plex feeling with which man naturally regards the world to come Is one of apprehension rather than of hope; it is a world of darkness rather than of light. Nor do we know any way by Tiihich these fears can be effectually dispelled but by the rays which the Sun of Kighteousness sheds on the darkness of death and the sepulchre.

Natural religion has been described by one party as a mere negation, or a mere syllabus of wants. By another party it has been represented as furnishing the basis to revealed religion. There is some truth, but there is more error, in each of these representations. Natural religion Is not a mere negation; it gives a God and a government, and it anticipates a future day of retribution. We do not assert that in lands enjoying the light of Christianity, the idea of God is suggested by the works of nature; for it is obvious that in fact it is called forth in the minds of children by parents or guardians who appeal to God's word as well as his works. Nor do we mean to affirm that, in order to a rational belief in the Word of God, it is necessary that the Christian should have before him an argument in behalf of the existence and the government of God formally drawn out. But we are convinced that there are native intuitions in the mind, and palpable order and adaptation in the world, which constrain men to believe in a God, and help to lead them on to a reasonable belief in the Word as a revelation of Ms will; and farther, that it is of moment to have certain great truths of natural religion placed on a stable basis, in order « thereby to have a ground-work on which to proceed in constructing a systematic defence of Christianity. The instincts of nature thus prepare us to believe in the revelations of heaven ; and a scientific Natural Theology furnishes certain starting principles to Apologetic Theology. Thus far Natural Eeligion gives some-

thing positive. But then all its positive truths only remind man more impressively of what he needs. Its queries are far more instructive than its answers to them. It is of little use to any, unless it lead on to its true complement—to that sublime system of revelation in which all its wants are met and satisfied.

The principal office of natural religion should be, to point to Him, who is the True Light. If it does not aim to accomplish this end; if it comes between any and that light, it may